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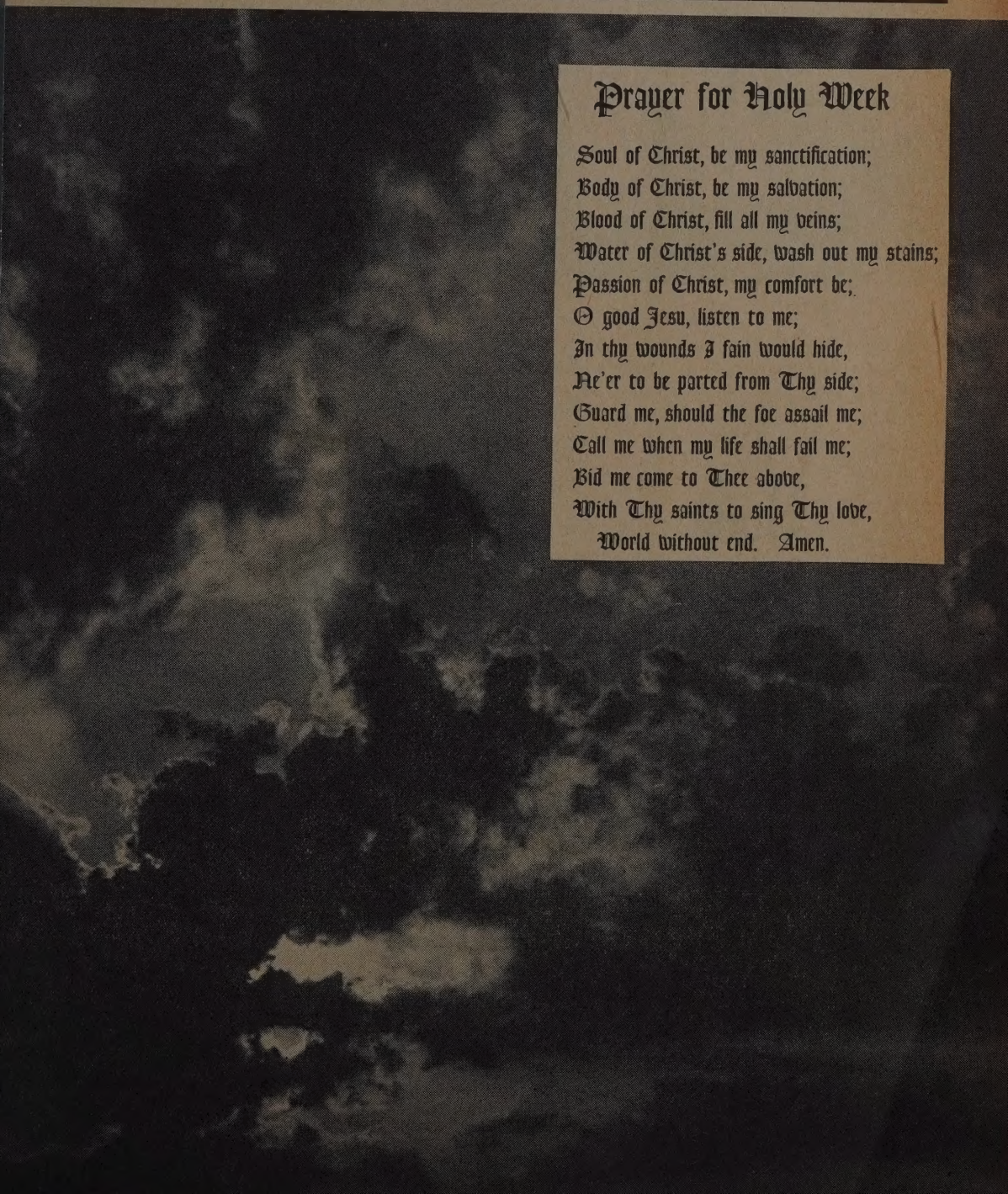

Prayer for Holy Week

Soul of Christ, be my sanctification;
Body of Christ, be my salvation;
Blood of Christ, fill all my veins;
Water of Christ's side, wash out my stains;
Passion of Christ, my comfort be;
O good Jesu, listen to me;
In thy wounds I fain would hide,
Ne'er to be parted from Thy side;
Guard me, should the foe assail me;
Call me when my life shall fail me;
Bid me come to Thee above,
With Thy saints to sing Thy love,
World without end. Amen.

RNS

Bow Low

Bow low, vain heart,
Before His humble cross;
Kneel down to pray
His suffering count not loss!
Bow low, small self!
You, worthy of that price?
You, hypocrite,
Who scorned your Savior thrice!
Bow low, false world;
The shame is on your head!
Bow low and taste
That Blood most freely shed!
Bow low . . . bow low . . .
He suffers in your stead!

CAROL F. HENDRICKSON

Cover Photo by Luoma

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Ed**

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Lutheran Herald

here Lies the Way

THOUGHTS AS HOLY WEEK BEGINS

The Editor

e way from the quiet of Bethany on the morning Palm Sunday to the quiet of the tomb on the eve- g of Saturday has been given many names. In olden s it was "Via Dolorosa," which we have translated ne Way of Sorrows." Others have called it "The sion Path" and "The Way of the Cross."

raditions and superstitions have grown up around There is not an incident connected with it but has n embellished with legend, not a word spoken on ut has been expanded by imagination. Curious cus- s like the "Stations of the Cross" have grown from nixtures of fact and fancy, truth and falsehood.

nd why not? Never have human feet trodden a e important path. Never has a week so changed course of history. Never has a happening so gripped human imagination.

facts of the week are soon told. Sunday—peaceful hany, the tumultuous Triumphal Entry, crowded usalem, the coming of the Greeks who "would see us." Monday, Tuesday, Wednesday—the sharpening issues, the heightening of tension. Thursday—the per Room, the Last Supper, Gethsemane and the ayal, the hearing before Annas, the first trial before Sanhedrin, Peter's denial. Friday—the second trial the Jews, cowardly Pilate and contemptible Herod, crown of thorns, the journey to Golgotha, the crucion, the victorious death, the new tomb in an old den. Saturday—the quiet of the Sabbath, with all tion awaiting the dawn of Easter morning.

o human being can understand what the Way of y Week meant for Jesus, nor is it necessary that should. He who had said, "We must work the ks of him that sent me" was doing those works. whose "meat was to do the will of God" was eating hat meat to the full. He who came "to seek and ave that which was lost" was engaged in His saving ch. There was agony there, there was suffering, e was "passion." Sweat as drops of blood in Gethsemane; wearing the crown of thorns; suffering the indignities heaped upon Him; bearing His own cross—all these are the accompaniments of a suffering which we can see but never understand.

But for us—has the Way a meaning? There lies the Way. What does it mean?

It is the *Way of Penitence*. Let us say that you are a child of God. Let us say that you know the sweetness of communion with God. Let us say that you breathe the air of forgiveness. Even so the Way of Sorrows, in His footprints, is the Way of Penitence. So much that I have failed to do; Father, forgive! So much that I have done which should have been left undone; Lord, have mercy. So many sins along the way, so much faithlessness, such disobedience; Jesus, look not to my sins!

There lies the Way. What more does it mean?

It is the *Way of Peace*. Again, let us say that you are a child of God. Then you know "the peace of God which passeth understanding." But you know, too, how many things there are which intrude upon that peace. You know that it is by no means the "perfect peace" which should be yours.

Along the Holy Week Way you can find renewed peace, strengthened peace. That detail yesterday at the office which disturbed you so badly, which wrecked your sense of poise and peace. It doesn't look very important, does it, as you look at the footprints of your Lord along the Way? That doubt which nagged at your soul the other day and threatened to destroy the calm of your walk with God. It disappears here, doesn't it, in sight of Him who carried all our temptations? That anger which made you forget that you are His. It becomes a very shameful memory now, doesn't it, as you see Him make His calm way to the cross, as you hear Him pray for His enemies? This is the Way of Peace.

(Continued on page 305)

The Dome of the Rock, a magnificently austere mosque in the Old City.

Unhappy Holy Land

Richard W. Soll
Senior Representative in Ger
Lutheran World Feder

It is a thrilling experience to visit the sacred precincts of Jerusalem and the Holy Land. There is no city in the world which means so much to the adherents of three great world religions: Christianity, Judaism, and Mohammedanism, as this ancient capital of David and Solomon.

Jerusalem has also taken on present-day significance as one of the sharpest points of political tension in the world. For an American who has learned by experience the problems of living in a divided city such as Berlin, it was especially enlightening to see another divided city, where indeed the two parts are separated by barbed wire and stone walls, and where armed soldiers face each other across an uneasy armistice line.

The division of the land of Palestine was made by the United Nations in 1948, as an effort to find a solution to the constant strife between the Jews and the Arabs. The line was run arbitrarily through the land from north to south, leaving to the newly-created state of Israel the Mediterranean coast and the fruitful coastal plains, and the sea of Galilee. Jerusalem itself was divided in such a way that the ancient walled city was left in Arab hands, while the new city was given to Israel. Most of the sacred places of the city are thus to be found within the territory of the Hashemite kingdom of the Jordan.

Some of the tensions existing in this relationship were exhibited in the route which our airplane was required to follow in approaching Jerusalem. We flew from Athens over Beirut and Damascus, and then turned south, entering Jerusalem's airport from the east, in order to avoid flying over Israeli territory. As soon as we landed, a Jordanian official came aboard and collected all passports, and we didn't see them again until we boarded the plane three days later for departure. If a person has a Jordanian visa in his passport, it is virtually impossible to gain access to Israel, and versa.

I was amazed as we circled the Dead Sea and c up toward Jerusalem, over the Jordan river and Jeri to see with my own eyes how barren the land is. Ro brown and eroded, only here and there were there c fully tended little spots which had been cultivated, on the hills a little grass where the sheep grazed tween the stones. From the airport into the city, could see this rocky landscape even more clearly, we wondered how people could possibly subsist such a waste. To be sure this was the beginning of rainy season, and we were told that in two or th months the hillsides would be covered with wild fl ers and the grass would turn the brown hills gre but it was pretty clear that in the meanwhile e more of that brown clay-soil would have been flus down the rocky creek and river beds to supplem the silt already collected for centuries in the basin the Dead Sea.

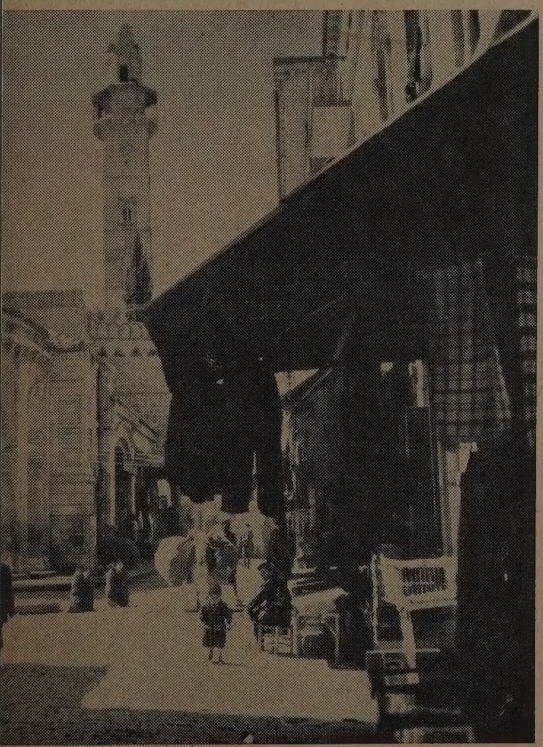
Barbed-Wire Partition

The present walls of the Old City of Jerusalem 16th century Turkish construction, of heavy yellow sandstone, pierced by several gates, which correspo traditionally with gates of the ancient Jerusalem. entered at the Damascus Gate, through which St. P would have departed from Jerusalem on his way to ca out his orders to harry the Christians of Damas There is a large square just outside the Damascus G which has been the scene of heavy rioting and shooti since it is precisely at the point at which the armis line leaves the city walls and slices northward throu the more sparsely built up areas clustered around Old City. This square is still well-guarded, and alo the edge of one street which angles northwest fr the gate can be seen the ominous rolls of tangled barb wire which mark the partition of the Holy City a the Holy Land.

t many points, the Arabs have constructed light
e walls about seven feet high, to provide protec-
against snipers' bullets from the Israeli side. A
hundred yards north is the famed Mandelbaum
, in the shadow of the American Consulate, the
CA, and the Anglican Cathedral of St. George.
ough this gate travel occasional automobiles bear-
the markings of the United Nations, but otherwise
e is practically no communication.

rom the vantage point of a high rooftop we could
down over the Old City, lying gray-white under
atening skies, across toward the Moslem occupied
of the Temple of Solomon on Mount Moriah, now
ned by a magnificently austere mosque called the
ne of the Rock. Like other shrines in the Old City,
ding the Church of the Holy Sepulchre, this, too,
awaiting the restoration of real peace before war
age and normal decay could be repaired.

eyond the city wall to the east the valley of Kidron
ed sharply, and then rose steadily to the modest
ation called the Mount of Olives, with its rich
ture of sacred associations. Every holy place in the
seems to have a church, either directly upon it or
he immediate vicinity. This is also true of the
den of Gethsemane, but the natural quiet beauty
ne gnarled olive trees in the garden itself has much



market place in the Old City of Jerusalem is thought to be the place where Jesus fell the third time on the road to ary.

more successfully preserved the spirit of devotion than most of the churches. A little higher up the mount, along the steeply winding road down which the Lord may well have ridden on the first Palm Sunday, is the chapel of the Ascension, and at the crest of the mount, a tall pointed tower belonging to a Russian Orthodox Monastery.

As one's eyes move toward the left, still another tall tower stands against the horizon, also on one shoulder of the Mount of Olives. This is the Augusta-Victoria Hospital, largest in the Middle East, built by Kaiser Wilhelm in 1907-10 as a hospice, now operated by the Lutheran World Federation for the benefit of Arab refugees. Still further north is Mount Scopus, within Arab territory, but neutralized. Here stand the vacant buildings of the splendid Hebrew University, and a fully equipped hospital owned by the Jews. According to the armistice agreement, the Israeli may post guards around these buildings, and change them periodically, but the buildings are otherwise completely unused.

No Man's Land

By turning one's back upon the Mount of Olives, a person can look directly across into the new city of Jerusalem, across the intervening No Man's Land. In between can be seen the completely dead streets, in one area, at least, quite overgrown with weeds and grass. A gaping shell hole has pierced a building standing at the summit of the opposite elevation. The cleavage between the two portions of this city is even more sharply pointed than in another divided city which I know much better. In Berlin one can at least say that the people on either side of the line would like to be together, but are held apart by outside political forces. But in Jerusalem, the barbed wire separates people who hate more fervently than perhaps any other peoples to be found on earth in this present day. Anyone seeking to penetrate the barbed wire or venture into the forbidden precincts of No Man's Land is shot without asking questions.

That there is great sensitivity at these border points was reflected in the fact that absolutely no photographing was permitted along walls or in the areas of the Damascus Gate. This is a security measure, of course, but there is also a general sensitivity regarding photography everywhere. This has certain Moslem religious grounds, but fully as much grounds of pride. We had an interesting conversation in a Bethlehem marketplace, with an old Arab who tried to explain that his people didn't want the western world to think everything was poor and backward, donkey-borne and dirty in Jordan. He was perfectly willing that we should take pictures of the fine new stone buildings that were under construction in many places.

(To be continued)

Mission Advance in Hong Kong

Palmer Anderson

Another year has peacefully passed. Replete with activity it certainly has been; whether equally replete with abiding fruits of the Spirit who dares to say? One thing we know—God continues to open doors for the Word, and He continues to open the door of faith for many seeking souls. The gradual transfer of our responsibilities to our Chinese co-workers is lightening our work. The task of selecting students both for the Seminary and Bible Institute is now largely in their hands. The next step will be the turning over of evangelistic funds to their administrative responsibility. But this will not be done unilaterally, it will be a collective move on the part of all the missions.

The Lutheran Seminary at Hong Kong.

Two full time evangelists carry on the work at the Leprosarium. As that institution rapidly enlarges its facilities and takes in more patients, the field of evangelism also increases. There is a steady growth in the church membership. An increasing number of patients are being discharged from the institution and rehabilitated as useful members of society. They are being integrated into other churches in various parts of the colony.

The work in Kowloon City has had slow but steady growth. The evangelist has been alone, but now a Bible woman has been added to the staff there. The acquisition of a permanent location for the work there will soon be an acute need. But where to find a location in that crowded area is a serious problem. The congregation is still unorganized. Before mid-year, Diamond Hill congregation became fully organized and called their evangelist, Mr. Paul Hsu, as their pastor. Little progress has been made in the direction of self-support, but membership has increased considerably.

By far the most promising congregation is Yu Long. They too, finally became organized and cal the Rev. Wu Ming-chieh as their pastor. The deac are mature men and women thoroughly trained a equipped for their responsibilities. The whole cong gation is now committed to the principle of tithi have undertaken to pay the pastor's entire salary, a is moving rapidly toward complete self-support. Besi Aagoth Fosmark, there are three full time workers.

The Ching Shan congregation, too, has organiz itself and called responsible officers. The growth in me bership has been encouraging. The people there ha to be reached largely through the Cantonese dial

The old decrepit building they occupy is very inad quate. Since free government land is still available the near neighborhood for a school building which c also serve as a chapel, it would be well to consid seriously the request for funds that has been mad The petition for a school site at Yuen Long, with a jacent land for a chapel, has been in the hands of t Department of Education for some months. But may still be a matter of months before we get a rep Official mills grind very slowly.

For some time to come we will have no full tim evangelist in residence at Shengshui. A more co modious place for services will have to be found f the growing group of inquirers, among whom are qu a few who are soon ready for baptism. The progra there must continue.

May we assure you that no further evangelistic pr ects leading to future financial commitments will undertaken by our mission alone, but will be entruste we hope, to the Council of the Lutheran Church Hong Kong.

Mission Advance in the Sudan

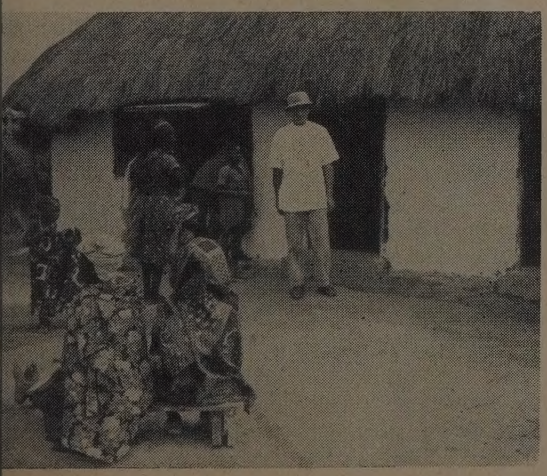
on every field, so also in the French Camerouns and nch Equatorial Africa, mission advance is of various ds. In this area lies the Sudan Mission.

here is, first of all, the normal outreach to new ges and areas. The new stations of Tchollire, Djo-g, and Woumbou are in various stages of develop-t. In Tchollire the work is well begun. There are ibilities for great expansion here because of new stries which will soon be established.

johong is developing so rapidly that two mission-families and one single woman will be fully occu-l with the work this year. Woumbou is still in the y stages of development. The buildings of a mining pound, purchased at a reasonable figure, will pro-a center for evangelism and a school for industrial elementary training.

special development has taken place in setting up ll program of evangelism. Pastor Andrew Okland n charge and Pastor Andre Garba is his assistant. y should prove a good team in this important work strengthening the evangelistic zeal of the members ur congregations for a constant witness to the pagan Moslem groups which surround them. The work his field has already been marked by effective lay-nessing. Most of the congregations have been begun aymen. In many instances churches have been erected put to use even before missionaries were informed hem. It is hoped that this method may be continued intensified.

he superintendent, the Reverend Lloyd Sand, re-ts: "The conference has come to see more clearly importance of training leadership for the Church



Dr. Mandsager in front of dispensary.

New missionaries studying Baya at Garoua Boulai.

through the Bible School and the Seminary." This is another advance. The Bible School is increasing its capacity and multiplying its courses with extra training for those who may be ordained into the ministry. A Lutheran union Theological Seminary is being planned together with the Norwegian Mission Society and the Lutheran Brethren missions. It is hoped that erection of buildings will begin this fall and that the Seminary will open for regular classes in February, 1958.

Schools are also springing up throughout the mission field. The people have been awakened to the need for literacy and for an education that will fit them for the new way of life that is coming to the Africans through Western contacts. The many schools are being strengthened by a unified plan of co-ordination and supervision. A normal school, also conducted as a union Lutheran institution, supplies the necessary teachers for our own schools as well as for government schools.

The medical work has progressed a great deal within the past year. Our doctors and nurses have been busy in clinic work everywhere, in connection with the union Lutheran hospital in Ngoundere. The scope of service that can be rendered in this area is almost unlimited. It is being developed rapidly as personnel and funds are made available.

In all our plans, there is a sense of urgency. Pastor Sand reports: "Last year's independence revolt in the South, though not actually felt on our field, has affected the thinking of the missionaries. We have been faced with the question: 'Will we be here in the Camerouns much longer?' This has stimulated us to concentrate on the training and teaching of the Christians at each station as well as at the outposts, in order to have an independent, responsible, indigenous Church take hold of the work as soon as possible. As God furthers this aim, there is great hope for the future, whatever the changing tides of international movements may bring."

Fortnightly Review

Fredrik A. Schiotz
President, ELC

Her Excellency, Rajkumari Amrit Kaur, Minister of Health in National Government of India, is shown speaking to an audie of over 6,000 people who gathered to honor retiring Bishop Sa gren and newly installed Bishop Manikam. At the left is Mrs. Myrdal, Swedish Ambassador to India, and at right is Bishop L

The proclamation of the Gospel in today's Asia must be made with awareness of the cultural, religious, and political climate. This does not mean compromising the Gospel, but, if possible, using the winds that blow so that the cause moves forward. For example, Billy Graham, the evangelist, came to Madras for special meetings the day the Executive Committee of the Lutheran World Federation adjourned. He announced publicly that he had not come to convert Hindus but to revive the Christians. Was this compromise? To have said anything other in this period of resurging Indian religions would likely have prevented Dr. Graham from obtaining a visa. But the end result was that thousands of Hindus sought tickets of admission from Christian friends and gladly heard Dr. Graham's messages. The newspapers reported 30,000 people in attendance at the first meeting in Madras.

As I compare the India of today with the India I saw in 1935 and in 1950, it is obvious that free India is moving forward industrially much more than was true in her colonial state. Everywhere there is an exhilaration derived from the knowledge of freedom. Political freedom is so much appreciated that it tends to "stick out" in the thinking, talking, and actions of the people. This, of course, leads to a new appreciation of everything that is Indian, including India's ancient religions. In the wake of this, government tends to encourage admission of only such missionaries as are engaged in medical, social, and educational work (however, it must not be overlooked that there are more missionaries in India today than when the British left, probably because many more have sought admission). A part of the reason for official government discouragement of more Western missionaries is the wish that the church should be a truly Indian church. Prime Minister Nehru said to one Lutheran Indian leader who sought liberalization of the regulations concerning the admission of missionaries, "What's the matter with you Indians? Has not Christianity been in our country long enough for Indian Christians to do the missionaries' work?"

In this political and religious climate there will b tendency for some Christians not only to be aware what is going on but to yield to the forces of envir ment. At a large reception in Madras honoring retir Bishop Sandegren and the newly-consecrated Bish Manikam, a number of speakers spoke to an outd audience of well over 6,000 people, many of them H dus. Among the speakers was Her Excellency, Raj mari Amrit Kaur, Minister of Health in the Natio Government, who is known as a Christian. She gav remarkable testimony to the work of Christian missi aries in India. But in conclusion she observed that t is not the day for proclaiming the Gospel in In Missionaries should rather be silent witnesses, testify by their lives.

No one will minimize the need of the silent witn the testimony that flows from a life that obviously se the Kingdom of God and His righteousness. Nevert less, if this silent witness is genuine it will have to f words to tell of the great things God has done for After Her Excellency, the Minister of Health, h spoken, several other speakers followed, one of wh was Dr. A. M. Tambunan, Deputy Leader of the In nesian Parliament, and a member of the Batak Ch tian Protestant Church. There were no uncertain sou in his ringing call to Christian laymen to be active proclaiming the Gospel. Boldly he declared that Ch requires action of His disciples, and the call is to *now*. He concluded his message with the reminder t Christ has so ordained the work in the Kingdom t He has no other eyes, ears, lips, hands, and feet th those we place at His disposal. God is raising up h own servants out of the soil of Asia.

ere Lies the Way

ntinued from page 299)

ere lies the Way. Does it mean anything more? t is the *Way of Adoration.* That above all else. Everyng you can do in gratitude to Him for what the y has brought you may be summed up in that one rd, *Adoration.* It is worship, of course, and yet, s there not seem to be just a shade of difference? *oration.* Does it not, as perhaps no other word, con- the thought of complete helplessness, utter need, plication? "Nothing in my hand I bring, simply Thy cross I cling." That is Adoration.

The self-sufficiency of man is shown to be a sham along that way. The righteousness of man is proved to be a delusion. The gifts and endowments of man are seen to be but relative here. Stripped bare of everything, the human being falls prostrate there at the end of the Way, and this is all he can say:

Christ, we do all adore Thee,
And we do praise Thee forever;
For on the cross hast Thou
The world from sin redeemed.
. . . Christ, we do all adore Thee!

HIS HANDS

RUTH STENERSON

Soft, baby Hands!
ary must have loved to feel them—
sy, dimpled—curl around her index finger
she stopped her work and bent to kiss Him
n His simple cradle bed.

His childish Hands!
cking up the hammer which Joseph had laid aside,
ying to fashion boy-sized yokes in the shop
At home there in Nazareth.

Hard, calloused Hands!
andling skillfully the carpenter's rough tools,
aking a living for them all with patient skill
When Joseph worked no longer.

Kind, healing Hands!
ol in their soothing touch upon the fevered brow,
ntle as He drew a little sick child to Him
n a Galilean village.

Those nail-pierced Hands!
Pouring their sacred blood upon a cross-beam,
But never clenched in anger once against His foes
While hanging there on Calv'ry.

Christ's blessing Hands!
Outstretched to give His gracious benediction
To all whose hearts were open to receive
As He from earth ascended.

These are my Savior's Hands!
They show the nail-prints yet, as now He clasps them
In prayer before His Father's throne for me
In God's great court of heaven.

O Hands of Christ, so loving,
Hold mine so firmly that the Power in Thine
May flow through me, that those I chance to touch
May thus, O Christ, touch Thee.

Something to Shout About

Harold B. Kildahl

PALM SUNDAY
March 25, 1956
Text: Matthew 21:1-9

It was a great day in the environs of Jerusalem and in the city itself. It was the day of His Kingship, His kingly entry into the city that awaited liberation. And they shouted! Those people of long ago found something to shout about. They had long awaited such a day and such an occasion. In bondage to a foreign power, living under the discipline of Rome, those people had been waiting for the day when bondage and discipline would be broken. They shouted, "Blessed is He that cometh in the name of the Lord." It was a day for loud hosannas.

Something to shout about! Christ Jesus, the King of love, came to the city of sorrows; and He comes to you in the Word of life. It is something to shout about, all right. In a world where love is at a premium, He gives His love freely. In a world where love is bartered and bought and difficult to own, He offers love to every person. In a world that finds it easy to love those who love in return, He offers love to the unlovely and the unwanted. His is a reign of love. It is something to shout about—a day for hosannas, when Christ comes in the Word to human hearts and lives.

Something to shout about! Christ Jesus, the King of grace, came to the city of sorrows, and He comes to you in the Word of forgiveness. It is something to shout about, all right. In a world that is unforgiving, that remembers long the offenses of men, and finds pleasure in punishing the men who commit offense, He offers His grace abundant. In a world where men find trial in living together, in establishing a reign of peace, He offers His grace sufficient, sufficient to cover all our frailties. It is something to shout about when Christ comes to you in the Word of forgiveness, holding out His promise: "Him that cometh to me I will in no wise cast away."

Something to shout about! Christ Jesus, the King of hope and of life, came to the city of sorrows, and He comes to you in the Word of eternal hope. In this world where war and destruction have marked millions as the homeless men of earth, and where millions more have lost all hope, where sorrows have melted the hearts of others and gathered them under the cloud of heavy weighted despair, the gospel of hope is needed. Millions will sigh for the Savior and the hope that He offers. And it is something to shout about, friend.

Something to shout about! Of course. Jesus Christ, eternal King and Son of God, Redeemer of the world, comes to you in the Word of your salvation. It would be well for all of us to shout—to shout the glad tidings of His Lordship and witness to the glory of His name.

HOOD WELL THE SPARK

Nora E. Huffm

When we have lived our day and ceased to be,
Save in the Spirit—casting flesh aside,
To join the great procession in its glide
Beyond the confines of mortality
From life's unresting day, is night's release
The ultimate repose for which we strive?
Guarding the ash to keep hope's flame alive,
Stirring the embers lest the faint glow cease,
Each life must know its own Gethsemane.
"Hast Thou forsaken me?" each heart shall cry—
Reliving that bleak day on Calvary,
Seeking the answer to the age old "why."
Hood well the spark, O ye disconsolate,
Faith knows no law save life, no death nor fate.

SPEAKERS AVAILABLE

LUTHERAN WORLD FEDERATION ASSEMBLY

The Third Assembly of the Lutheran World Feder tion, which meets in Minneapolis August 16-26, 195 presents to Lutherans of America a rare opportunit This is the first time the Assembly will be held in th country. Various committees are already busy makin plans and preparations. Hundreds of delegates and vis tors will be coming to Minneapolis from more tha thirty countries of the world.

As far as possible, the Speakers' Assignment Com mittee is anxious to provide speakers to congregation within a 100-mile radius of the Twin Cities. Speaker will be available for the two Sundays, August 18 an 25. Congregations are requested to furnish transporta tion from Minneapolis. The purpose in providing speak ers is to give a larger number of our Lutheran peopl the opportunity of hearing these guest speakers. The should not serve as pulpit supply for pastors on vaca tion. The host pastor should be present on that Sun day, and proper preparations should be made for thes festive occasions.

The committee is anxious to be informed if the hos congregation has radio outlets. It has been made matter of specific policy that all speakers are to b cleared through the Speakers' Assignment Committe and not with the speakers directly.

May the Assembly theme, "Christ Frees and Unites, become the source of great spiritual blessings to th Lutherans of the world. Kindly send requests for speak ers to *The Rev. William Siegel, Chairman of Speakers Assignment Committee, 697 13th Avenue N. E., Min napolis, Minnesota.*

Christ Among the Candlesticks

6. IN THE CITY OF BROTHERLY LOVE

THE LETTER TO PHILADELPHIA

And to the angel of the church in Philadelphia write: The words of the holy one, the true one, who has the key of David, who opens and no one shall shut, who shuts and no one opens.

I know your works. Behold, I have set before you an open door, which no one is able to shut; I know that you have but little power, and yet you have kept my word and have not denied my name. Behold, I will make those of the synagogue of Satan who say they are Jews and are not, but lie—behold, I will make them come and bow down before your feet, and learn that I have loved you.

Because you have kept my word of patient endurance, I will keep you from the hour of trial which is coming on the whole world, to try those who dwell upon the earth. I am coming soon; hold fast what you have, so that no one may seize your crown.

He who conquers, I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem which comes down from my God out of heaven, and my own new name.

He who has an ear, let him hear what the Spirit says to the churches.

ere was a city named Philadelphia, which means ty of Brotherly Love." Christ walking among His dlesticks, the Churches, found a congregation there. was a good congregation—one of the two for which us has no word of condemnation or reproval. It was ongregation of love in the city of love.

Two rewards of love are outlined for the members of congregation in Philadelphia. Because they loved, y were to grow. Else why tell them about the "open or" which, Jesus promised, no one should be able to it? What makes a congregation grow? Eloquence words in the pulpit, beauty of music at the organ d in the choir loft, organizational efficiency, "member- p drives"? None of these. It is love which makes a ngregation grow. If I love my Lord and have a ghbor who does not, it is the reflection of my love my Lord which gives me zeal to bring my neighbor Christ. The door of opportunity opens wider as God's ldren learn to love more.

The second reward is eternal. We don't know much about heaven—only what God's Word tells us, but that is enough. We know that it is eternal life in His presence. We know that what is incomplete here will be complete there, what is imperfect here will be perfect there. In few places in all of Holy Writ is there a more beautiful description of heaven than the one Christ gave to the congregation of love in the city of love. The promises to the Church in Philadelphia are God's promises to us.

What is heaven like? We shall be princes there, wearing the crowns of the children of God. We shall be useful there, pillars in the everlasting temple. We shall have a new name there, the name of the Redeemed of God. We shall be citizens there—citizens of the New Jerusalem, abode of the blessed.

Oh, the blessing of belonging to the congregation of love! Are you in Philadelphia?

Silhouette by Harmon

The Church on State Campuses

The Rev. Arne Kvaalen

There are not many Christians in this modern age who attend a worship service five days a week and twice on Sunday. This happens at our church colleges, where every day at 10:00 a.m. the entire student body gathers for chapel. It also happens on the campuses of some of our state schools, where the Church is making it possible through the work of Lutheran Student Foundations. For example, at the North Dakota Agricultural College in Fargo, from 60 to 80 students congregate every day at the Lutheran Student Center for lunch and fellowship, and about half of them find it possible to meet upstairs after lunch for a 20 minute chapel service. Of course, at a state school such a meeting has to be juggled into one's class schedule, and there are often conflicts. Unlike the church college, classes are not discontinued for 30 minutes each day so that everyone can attend chapel.

Bible studies, discussion groups, seminars, non-credit courses in Christianity (in some schools the religion courses taught by the Foundations are accredited), counseling with the pastor—these are some of the other opportunities made available at the Lutheran Student Center.

Our Lutheran Church has just opened a beachhead on the state college campus, but it is an encouraging beginning. The effort is being stepped up each year, thanks to the growing alertness on the part of our people to their responsibility in regard to the 100,000 Lutheran students attending non-church schools—85% of our college-going young people. We cannot abandon these Lutherans any more than we can our servicemen in the Armed Forces. We realize more clearly now than we did a decade ago that we must follow these future leaders with the ministry of the church.

The prospects are especially exciting in North Dakota where nearly 50% of the students come from Lutheran homes. If a majority of these could be activated into vital Christianity, the entire campus life would be revolutionized. Christ would become incarnate on the state college campus!

I WILL

*I would have given her my head, my hand, my heart. She would not have them. She told me to go back and do crochet in my mother's drawing room. 'You may go to Sunday school if you like,' she said. But she gave me no training even for that. She gave me neither work to do for her nor education for it."**

Florence Nightingale wrote these thoughts in 1852 to her friend Dean Stanley about her own Church, the Church of England.

The confusion and misunderstanding she experienced have been experienced by other women who have recognized the call to serve Christ and His Church. The service of women has had its greatest opportunities in times of spiritual awakening and enlightenment in the history of the Church.

Sometimes with the official approval of the Church, sometimes under the guise of the "sewing circle," sometimes on the vocational level, women have sought to fulfill what the Lord has required of them. Most often it has been in a tender ministry of love to family members, friends, and among the destitute; less often as a part of a trained church staff.

No matter the manner in which it has been done, the service of Christian women has been a dedication of the will to the principle contained in the motto, "I Will Serve Christ."

The Greek word which describes a fellowship of those engaged in Christian service is *diakonia.*

The impression this word leaves upon the mind of the reader will depend on the reader's experience. To some the sound of the term will bring immediate association with the garbed deaconess as we have come to know her. To others it will mean the devoted service of millions of consecrated men and women who, earning their living in a variety of ways, count it their privilege to do all to the Glory of God.

*Bliss, Kathleen, *The Service and Status of Women in the Churches,* S.C.M. 1952, p. 14.

Because this article is addressed
the women of the Federation they
be reminded here that they, too, ar
part of this wide fellowship of
konia. Their efforts in women's gro
within the organized Church and th
service as lay assistants, parish wo
ers, teachers, and nurses bears adequ
witness to the spirit of *diakonia.*
in their service they have fed the po
cared for the sick, clothed the nak
and brought comfort to the house
death in the special ways for whi
God has given them gifts.

In this article we pay special attenti
to only one of the avenues of service
the office of the diaconate.

The first Biblical record of organiz
lay service in the Church is found
Acts 6:1-15. The Christians who we
consecrated for this service were call
deacons. The deacons mentioned
Acts 6 were men. Romans 16:1 spea
of a woman (Phoebe) who was al
called deacon. There are women de
cons mentioned in I Tim. 3:1-13, als
While the title of deaconess does n

CHRIST

oto by H. Armstrong Roberts

pear in the Bible, the dictionary tells that in the early Church a deaconess as a female deacon, one of an order women whose duties resembled ose of the male deacons.

It is not important that we do not nd the word *deaconess* in the Greek xt. It is important that we find a cord of men and women working to-ther in responsible positions to meet need in the Church. It is important recognize that in the primitive hurch, when the conversion of the orld was the primary concern of hrist's people, men and women orked together in a partnership to at end.

It is in a study of church history at we meet the beginnings of an fice of the Church for deaconesses. or a period, deaconesses were con-lered members of the clergy. In the h century A.D. such outstanding dea-nesses as Olympias labored among ose who were in need, and among e women converts.

There is little record of the diacon-e during the Middle Ages for it re-

Deaconess Shirley Barns

ceded as the monastic orders developed.

It was the inspiration that Theodore Fliedner received as he observed the work of Elizabeth Fry in England that spurred the revival of the diaconate at Kaiserswerth in 1836. The motherhouse pattern and the fields of service which he developed were the natural beginnings for that day and that need.

The first members of the diaconate to set foot on American soil were women. In the American Lutheran diaconate there have been few men, and these have served at Bethphage institute in Axtell, Nebraska. The diaconate here became associated mainly with hospitals and nurses training schools. Its large purpose, to be of help to the Church in a number of areas where there is need for trained and consecrated workers, has not found popular understanding here.

In the General Convention of The Evangelical Lutheran Church, 1950, a resolution was adopted which extended the sphere of deaconess service to the following fields: nursing, social welfare, missions, education, parish work, administration and service in church health and welfare institutions, and such other fields of service as the Church may designate.

The General Convention in 1954 adopted resolutions providing for specific diaconal training to be given at the Christian Service Institute at Luther Theological Seminary in St. Paul at the close of college training and prior to consecration. The work at the Institute is theological in nature and is on the graduate level. At the completion of the 1955 Institute, four young women were consecrated to the Office of the Diaconate.

The Commission on the Diaconate continues its study of the call, the training, and the status of the deaconess in the Church today.

A brochure, *The Christian Service Institute,* is available at the Diaconate Office, Department of Christian Education, 422 South Fifth Street, Minneapolis 15, Minnesota.

In the Shadow of the Church College

The Rev. Julius Quello

Recently I have moved from Eau Claire, Wisconsin to Fargo, North Dakota. My assignment in this article is to give my impressions of what it means to come into a field that includes one of our senior colleges. No one has ever had to convince me of the importance of our church colleges. Having attended St. Olaf College and having met my life partner there, you can readily understand that I have always appreciated my own church college training. As I grow older my appreciation of those years grows stronger. So often I find myself hearing the late Dr. L. W. Boe saying: "Somehow or other I sometimes think . . ." and then there would come a bit of philosophy that has stayed with me all my life.

Since coming to First Lutheran of Fargo, I have had impressed upon me all over again that the youth of our church are indeed fortunate to spend four years in the atmosphere of one of our church colleges. How inspiring it is to visit the campus of Concordia College, to take part in one of the student chapels, to be a spectator at many of the athletic games, to associate with the fine, consecrated professors and teachers, to be inspired by a masterful presentation of the Christmas story, and to listen to the outstanding musicians and speakers who so regularly visit the campus.

Since coming to my new parish I have hoped and prayed that God might use me to encourage parents throughout our beloved church to make the necessary sacrifices that will enable their children to enjoy the advantages of our church schools. I firmly believe that the Christian influences that our sons and daughters receive at our church schools are second only to the influence of a God-fearing father and mother within a Christian home. I would rather give my sons the heritage of an education in one of our church colleges than to leave them an inheritance of ten thousand dollars, if that were my choice. I am indeed happy to be in the environment of one of the senior colleges of our church.

Meditations for the Family Altar

J. R. Hester

TOWARD EASTER DAY

The Epistle: I Corinthians 5:7-8

The Gospel: Mark 16:1

Monday, March 26
GETHSEMANE

Read Matthew 26:36

Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here, while I go yonder and pray."

Jesus went to Gethsemane knowing very well what sort of struggle was ahead of Him. It was a harder, fiercer, struggle than anyone else has ever faced. Jesus suffered the entire load of human sin and guilt. The weight of it was pressed down on Him.

The disciples did not know this fully. They were confused and tired. And they went to sleep. The companions of Jesus went to sleep when He wanted their support more than ever.

Now we know the story. We remember Gethsemane. We also are invited to "Sit here," while Jesus goes yonder to pray. So we do. And we recount the suffering of Jesus. We sweat at the thought that His sweat was for our sins. We smite our breast when we hear Jesus cry to the Father. For we, too, made His suffering. So we watch and pray. We remember.

Tuesday, March 27
THE COUNCIL

Read Matthew 26:57

Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered.

Perhaps Jesus would have a chance here. These were men of the Church. Men who were supposed to know the Scriptures, and who certainly must have seen in Jesus something wonderful and good and divine. But no. There wasn't a chance. Everything was lined up against Jesus. Truth didn't have a chance. Just jealousy and easy positions and the power they were anxious to keep for themselves were being protected. Do away with Jesus, but be sure you hang onto these other things. That was what the high priest and the Council were interested in.

We pray that the Church today is not putting Jesus on trial. We want the Church to be the full accepter of Jesus the Son of God, the Savior of mankind. We want Jesus constantly to put the Church on trial, and to keep it watchful that it shall be a good servant of Him, and declare the story of His redeeming love.

Wednesday, March 28
THE TRIBUNAL

Read Matthew 27:2

And they bound him and led him a[way] and delivered him to Pilate the govern[or]

This was just a part of the "red ta[pe]" they had to go through to get Jesus [out] of the way. The priests and the scri[bes] and the elders did not have permission [to] put people to death. The governm[ent] alone had authority to do that. So t[hey] had to bring Jesus before Pilate to h[ave] the sentence pronounced.

How glad Pilate would have been [to] run away from the whole thing! What [a] time he had deciding what to do w[ith] Jesus! He disliked the idea of condem[n]ing one he thought was an innoc[ent] man. But he also knew that if he [let] Jesus go free, the people would t[urn] against him. So he decided against Je[sus] and in favor of the people. This is exac[tly] what we remember Pilate for.

The tribunal of the human heart [is] still in session, and the question of wh[at] to do about Jesus is far greater than [is] "red tape." What answer are you giv[ing] with your life?

✚

Thursday, March 29
VIA DOLOROSA

Read John 19:17

So they took Jesus, and he went out bearing his own cross, to the place called the place of the skull, which is called in Hebrew Golgotha.

Nobody knows for sure the exact route Jesus walked from Pilate's palace to the "place of the skull." But we do know that it was a hard journey and that Jesus, like a common criminal, carried His own cross, and that He did it willingly.

If you let your thoughts put you there along the way, can you see Him coming now? Do you hear those taunting remarks? Do you hear the laughter as some of the people make jokes about Him? Do you see that rough fellow rush out of line and spit at Jesus? And oh! do you see Jesus stumble now under the weight of the cross?

This is the "way of suffering," the road of shame Jesus took. And it was for me, that the road to peace with God should be completely open. If I must bear a cross for Jesus' sake, let me remember my Savior and the hard road He walked upon. I follow Him in faith and joy.

✚

Friday, March 30
CALVARY

Read Luke 23:33

And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left.

Calvary is the most sacred spot on the map of love. It was the place of The Skull, indeed. And many criminals had been taken out there, hung up, and left there until their lives were over. It was a slow way to die, a hard way, a cruel and shameful way. Jesus died as a criminal and with criminals. Because He died there, willingly, and for man, Calvary has become sacred. It is the spot where His life was given, His blood was shed.

The cross is a symbol of shame but it has become a symbol of love and glory. It is a sign that God was here in His Son, Jesus. He was here to do something, to do everything necessary to take away the guilt of man, and to pay the penalty for man's sin. Now what is there for *me* to do? I shall be grateful to Christ. I shall love Him and serve Him. His cross has made me free to be His forever.

✚

Saturday, March 31
THE GRAVE

Read John 19:41-42

Now in the place where he was cru[ci]fied there was a garden, and in the gard[en] a new tomb where no one had ever be[en] laid . . . they laid him there.

Loving hands took Jesus down fr[om] the cross and prepared His body for bu[ri]al. They sorrowed because this good Je[sus] was dead. And they were confused a[nd] frightened. They couldn't remember, [or] they couldn't believe what He had sa[id] about all these things. They only kn[ew] that the enemies of Jesus had finally p[ut] an end to His life. So they laid Him [in] the tomb.

There is no experience that Christia[n] must bear that Jesus has not borne. The[re] is no place a Christian must go th[at] Christ has not been there before. T[he] grave has been sanctified too. Jesus rest[s] there, just as it is a place of rest for t[he] children of God. This is good to remem[-] ber in the midst of deep, biting sorro[w]. The grave is not a mockery on life, [it] is not the last victory of Satan. It is a ga[ve] blessed by our victorious Lord.

ere and There on the Christian Front

Edited by Raymond M. Olson

UBLE ER EXCAVATIONS

Israeli government created much ern by ordering a halt to excava- work at a newly-discovered Has- ean tomb in the New City of Jeru- n. The order was issued following ests by the Orthodox Rabbinate of salem on grounds that the excava- constituted profanation of the l and is forbidden by Orthodox ish teaching.

day later the decision was modi- so as to permit exploration to con- e provided any bones found in the b are left intact. The compromise e after non-Orthodox Jewish groups protested the order. Archeologists ned that it set a precedent which ht stop the exploration of other bs.

SSIBLE EXCOMMUNICATION LOUISIANA

group of Roman Catholic legislators o are seeking to enact laws in Loui- a that would prevent racial inte- tion in private schools were warned a church paper, Catholic Action of South, that they might be incur- automatic excommunication. The rning was also directed at any holics who might vote for such slation and any others who might instrumental in carrying out the visions of such laws. The paper is official organ of the New Orleans chdiocese.

The editorial said: "As the great jority of private schools in Louisi- are Catholic, the proposed laws in ct would be an entering wedge for control of Catholic education by itical leaders." Calling it a danger- precedent, it declared, "If political ders can dictate to the Church on matter under its jurisdiction, the y is open for them to dictate in ers." The editor then warned that e issue is so grave that under certain nditions the offenders automatically ur excommunication."

One of the legislators, Rep. E. W. avolet, Jr., announced that he would ntinue his fight to prevent desegrega- tion of parochial schools in spite of the warning. Another of these legislators, Rep. Joseph Casey, called the editorial a misconstruction of the laws of the Catholic Church, by insisting that the parochial school system is not a part of the Church. Therefore laws involving the schools were not involving the Church, he stated.

SUPPORTERS OF "FAITH HEALER"

RNS Photo

The increasing concern expressed by many churchmen over the activities of "faith healing" evangelists has centered interest on Jack Coe of Dallas, Texas. The evangelist, who conducted a five-week "faith healing" crusade in Miami, Florida, was arrested and later freed on charges of illegally practicing medicine without a license. He was apprehended after one of his "cures" allegedly caused a severe setback for a young Miami boy fighting to recover from polio. The charges were dismissed by Peace Justice Hugh F. DuVal, who said, however, that he did not "approve or condone" Mr. Coe's actions in his tent meetings. In this photo, followers of the evangelist parade outside the courtroom during his hearing, carrying religious freedom banners.

REQUESTS FOR MISSIONARIES

The American Baptist Foreign Mission Society's 47 representatives in Burma adopted a recommendation that the native Burma Baptist Convention initiate all future requests for new missionaries from the United States and assume responsibility for their assignment in Burma. The action was taken at the Burma Baptist Mission's 60th annual conference in Rangoon.

The Rev. Walter W. Zimmer, retiring president of the mission, said that if the American headquarters accepts the recommendation it will mean that future assignments of those missionaries now serving in Burma also will become the native Church's province. "We must remember that we are dealing with people, not machinery," he said, "and must exhibit a spirit of love and appreciation of the other person's processes in maturing."

WORTHY OF NOTE . . .

Johannes Dieckmann, president of the East German People's Chamber (Parliament), warned Soviet Zone churches that they may face a complete separation of Church and State unless they give up their resistance to the Communist regime. He said the Church must realize "that no State can watch inactively while war is declared upon it every Sunday from many pulpits." . . . A bill making parents financially responsible up to a maximum of $300 for acts of vandalism committed by their children was passed by the state Senate of Arizona. A report made at an earlier conference said juvenile vandalism had been reduced 62 per cent in Michigan as the result of a parental responsibility law.

Toward the General Convention

ABOUT THE UNION

(The Rev.) R. A. Ofste
Member of the ELC Union Commi

Let us pray."

We hear these words so often. But never has it been more important to us who are members of the three or four merging church bodies than now to pray. And God grant soon it may be four, not three. For we have indeed learned more than ever to esteem our brethren of the Lutheran Free Church, because of their evident love for the Lord and for His Kingdom, their loyalty to His Word. Let us pray for the new Church which, under God, may soon come into existence that through it God will work a far greater work of witness to Him and to His salvation than He has been able to accomplish through us as separate church bodies.

We believe that if the church bodies involved, having sought God's guidance, vote favorably on the merger at the 1956 conventions we can accept that as an evidence of God's answer to the prayers of many for guidance. Many difficult obstacles have stood in the way of union. One by one we have seen them overcome in the sessions of the Joint Union Committee. For this we give glory to God.

In the minds of all during these past two years has been the question, "Will the merger make it possible for a greater fulfillment of our Lord's Great Commission than would otherwise have been possible?" We asked this question two years ago at the 1954 convention. Much thought has been given to the merger of the new Church as it relates to the carrying out of our Lord's great missionary command in every area of the Church's work, be it in the field of Education, Home and Foreign Missions, or Charities. It has been a wonderful experience to be present at the meetings of the Union Committee and to observe on every hand the sincerity of desire on the part of all to bring into being, under God, a Church which might more effectively bring the Gospel out to the nation and to the world. Here we should acknowledge the groundwork accomplished in the interest of union by the Joint P. & O. Committee. Few of us realize the tremendous efforts put forth by this committee, the degree of patient, persistent, and unselfish endeavor that it has manifested.

The Period Before the Merger

Great possibilities lie before us in this period before the merger. It is one that may serve as a time of intensive spiritual preparation for the great step that is to be taken. We must confess that we were somewhat disappointed when, after the 1952 convention of our Church h adopted a resolution recommending a study of Uni Testimony on the basis of Scripture throughout congregations of the ELC, nothing was done to put t program into effect. Now we are happy that nothi was done at that time. It would have been a prematu action for a much greater possibility faces us now.

When a suggestion of this nature was made recen to a member of the ALC Union Committee, he offe a much better idea: That as much as a ten-day peri be set aside for a Bible study throughout all the uniti Churches before 1960, and that it be accomplished an interchange of pastors and teachers between t present synods.

It is inspiring to visualize what could happen if t program could be carried out before the union of t church bodies. Try to imagine several thousand co gregations participating in a period of Bible study a of united prayer for God's blessing on the new Churc Departments of Evangelism of the merging chur bodies could perhaps best of all arrange the schedulin of meetings and the selection of pastors and teache somewhat on the PTR basis of procedure. There cou also be opportunity at this time to acquaint ourselv with the backgrounds of the uniting Churches, to b come acquainted with their various programs of m sionary outreach.

A proposal of this nature is being favorably considere by the ELC Union Committee and we can confident expect that our brethren in the merging bodies will ha much good counsel to offer in furthering such a pla Thus, under the blessing and guidance of the Ho Spirit working through His inspired Word and praye the union of these church bodies can become a gre experience of spiritual renewal for us all as we humb ourselves under the mighty hand of God and seek H gracious guidance, blessing, and strength for a great fulfillment of His Great Commission.

God can help us to overcome the period of slow-dow that so often has seemed to follow upon church union If there ever was a time when the Church of Jesus Chri could not afford to slow down, it is in our day. What "United Testimony" this union can become to the natio and to the nations, to the power of the Word and o its Christ!

Let us pray humbly, earnestly, and believingly tha by the help of the Holy Spirit we may experience anev

at the early Church found to be true: "And the rd of God increased, and the number of disciples ltiplied in Jerusalem greatly" (Acts 6:7). Truly, there still great problems to be solved. Some may not too happy about the bylaws relating to financial stric- es placed upon our colleges in the new Church. ne may not be satisfied with the name of the new urch or the name of its publication. Surely, there uld be freedom to refer these and any other matters k to the Joint Union Committee. But if only the mised power of the Holy Spirit can come to rest n us through Word and Sacrament, many of these ficulties will melt away, as with renewed love for Lord we move forward together.

e World Council

owever, there is one problem vexing me these days hich is of a deeper nature than any of those mentioned. have given voice in the following statement to my sent from the decision of the Joint Union Committee recommend to the uniting church bodies membership the World Council for the first two years of its exist- ce, this action to be reviewed at the first regular nvention of the new church body, two years after e Constituting Convention. Following is my statement dissent:

STATEMENT OF DISSENT

It is with deepest regret that I make this statement. was the decision of the Joint Union Committee that e recommendation be made to our respective church odies that the new church body be a member of the Vorld Council of Churches for the first two years of s existence. It would then submit this issue to its first gular convention for review. My great respect for the nvictions and for the sincerity of those who hold pposite views on the World Council issue makes it ifficult indeed for me to dissent from this decision. It is one which I accept with reluctance to the point f protest, however, since it compels those who are pposed to the World Council of Churches on the rounds of Scriptural principles to become members of he World Council for the first two years of the existence f the new Church.

Since two of the present church bodies involved in he merger voted by large majorities to abstain from nembership in the Council, it would seem more fair nd democratic for the new church body not to become member of the World Council until it had had oppor- unity to have acted on this issue. It would seem to be ithout question that membership in the World Council or the first two years of the new Church's existence ill also tend to prejudice the issue very greatly, since n these two years we can easily become so much in- volved in the affairs of the Council that it will be im- possible to carry on an objective discussion on the issue itself.

In the light of this situation, I feel that it is only fair to request the present Joint Union Committee in its Articles of Union or Bylaws to set up a procedure that can be followed when the World Council issue is finally placed before the new church body. The original rec- ommendation of our ELC Union Committee was to the effect that provision be made for full information whenever this issue would come before the new Church, that a brochure presenting both sides of the question be made available to all members, and that the church press offer space for discussion of the World Council well in advance of the convention when decision should be made.

It would seem clear that, because membership in the World Council the first two years of the new Church's existence will naturally tend to prejudice a review and decision, this becomes sufficient reason for this request. No issue can be rightly settled until it is settled as fairly as possible in the light of the fullest possible in- formation for all in the church. It was such a procedure which made for peace in the Church for the ELC in 1948 and following. It was willing to rest in the decision we fairly attained. Now more than ever, it would seem, in the interest of the peace and brotherly fellowship of the new Church, that assurance should be given of a similar procedure in this issue when it arises.

Respectfully submitted,
R. A. Ostedal

The above statement is self-explanatory. I must con- fess that it was not easy to make this statement of dissent in the face of an otherwise unanimous vote of the other members of the Joint Union Committee, and it is not easy now for me to say what I feel must be said to the Church through the columns of Lutheran Herald. But I could not keep silent and feel that I was honestly dis- charging my duty to God and to the Church which I

NOTICE TO CONGREGATIONS AND PASTORS OF THE EASTERN DISTRICT

There will be a special meeting of the Eastern District on Friday, June 22, 1956, at 4:30 p.m. in Central Lutheran Church (immediately after the afternoon session of the Biennial Convention of The Evangelical Lutheran Church recesses) for the purpose of electing a president to fill the office left vacant by the death of President F. I. Schmidt.

Fredrik A. Schiotz, President
The Evangelical Lutheran Church

Myron C. Austinson
Acting President
Hoover Grimsby, Secretary

love all the more because it expects a man to speak his convictions and gives him opportunity to do so.

In all fairness to my fellow members of the ELC Union Committee, it should be stressed that at the October, 1955, meeting of the Joint Union Committee at Chicago, its members stood unitedly for the settlement of the World Council issue *after* and not *before* the new Church had begun its existence. We all had come to feel that this was the only way that this important question could be settled fairly and without prejudice. In other words, it was necessary to disassociate the World Council issue from the merger question. If we were to try to settle the World Council issue separately as church bodies in connection with our merger discussions, it would be hard to keep the two issues separate. The vote on one question would be influenced by the vote on the other. It was also apparent that the vote would also be prejudiced if the new Church were to join the World Council before taking up this issue for final decision. It was only when it seemed apparent to our ELC committee that the merger itself might founder at this point that our committee offered the compromise suggestion that after two years of membership, the new Church would review the World Council issue.

An Opinion Poll?

Hindsight is always better than foresight. I wish now that I could have had the forethought to have proposed an opinion poll by the congregations as to *when* the issue should be decided. This poll could be preceded by the sending out of statements for and against joining the World Council. This was essentially the ELC committee's proposal to the Joint Union Committee when we dealt with the question of church headquarters at its last meeting in 1955, the meeting held in the last days of November and the first days of December. Here too, opinion was deadlocked as to whether or not headquarters should be at Minneapolis or Chicago. The ELC committee's proposal of an opinion poll to the congregations was adopted as a solution.

But the World Council issue is far more important in determining the *direction* of the new Church than is the matter of the church headquarters. It seems pertinent to ask at this point why the World Council issue should not be dealt with in the same manner. Why not let the congregations offer an opinion as to the fairest procedure for the new Church in this matter? What more fair and democratic means could be devised on such an issue than to permit the congregations themselves to indicate what the decision should be?

A Fair Opportunity for Discussion

In the second paragraph of the above statement of dissent, I requested that the present Joint Union Committee in its Articles of Union or Bylaws set up a and democratic procedure which could be follov when the World Council issue is to be placed bef the new church body. This was not just my idea. T request I made in my statement of dissent was t the plan of procedure proposed by our ELC commit in 1952 to the Joint Union Committee be follow At that time our committee proposed that *a broch should be published* presenting both sides of the Wo Council issue, *sufficient space in the church press* made available, provisions be made for full discuss *well in advance of the convention,* and that *all availa media for expression of opinion be opened for use.* T latter, of course, would include the use of the Uni States mails.

What has happened to the proposal of our Comm tee? Under *Extra-Church Relationships* in the Artic of Union, Article 10, Section 2, (2), Page 146, we re the following concerning the way in which the Wo Council issue will be handled preceding the vote to taken at its first regular convention. We quote, *"P cedures for review shall provide opportunity for pr entation of the issues on both sides of the questic SUCH PRESENTATION TO BE UNDER TH SUPERVISION OF THE CHURCH COUNCI* [caps ours]. That is all.

It should be obvious that this is far different fro the procedure which was proposed by our committee the Joint Union Committee. No explicit assurance given as to whether or not the procedure will inclu the publishing of a brochure presenting both sides of t question. No indication is given as to when this iss will be taken up, how much time will be allotted f its discussion in the congregations and districts befo the second convention of the new Church. But it required that the presentation of the World Coun issue in the new Church shall be *"under the supervisic of the Church Council."*

One interpretation of the above article when it w debated in the meeting of the Joint Union Committ was that a pastor could discuss the World Council iss before his own congregation but it would not be co sidered proper for him to bring it before other congr gations on his own initiative. I protested this as infringement on freedom of speech in the new Churc I am glad to say that others in the group voted wi me against this article. But it passed and it will sta as a threat to our freedom in the new Church, unless is revised.

Is it not very probable that if some pastor or congr gation, conference or district should feel constrained take up this issue on their own initiative shortly aft the constituting convention, they might be called t order because of the fact that the Articles of Unio which are unchangeable, state *that all procedures r*

ng to this issue are to be under the supervision of Church Council? Is it not quite likely that anyone any group who might presume to raise this issue rtly after the merger might be accused of "rocking boat," or "disturbing the peace" of the new Church of rebelling against churchly order?

e ELC Procedure With the orld Council Issue

far as we are concerned, we have always preferred take up matters of this kind under the supervision the synod. When the World Council issue was dis- sed in our synod in 1947 and 1948, we were asked ve would be willing to publish our statement oppos- the World Council in a brochure which would also lude an article in favor of joining the World Coun- We assented to this and were happy that the Church uld in this way officially set the discussion in motion. At the same time, there were those who chose to send letters and communications regarding the World uncil. No action was ever taken by the church body the Church Council to curb this procedure. Every- e felt free to express himself as he felt led to. Why uld it be considered as disturbing the peace of the urch to send out a letter to which a person signs name, a letter which is written in the spirit of Chris- n love and of a desire to witness to the truth? (Of rse, anyone writing or speaking in any other spirit ll find no blessing from God or man.) We should nk it very unfortunate if any curbs were ever placed such a practice in the new Church in any discussion any issue.

t is entirely possible that there could be a difference viewpoint on this degree of freedom in the new urch. Several years ago I received a request from pastor of the American Lutheran Church, in which expressed a desire to send out the same brochure hich had been made available for our church body in 48, to the pastors and congregations of the ALC. rangements were made to comply with this request. t I felt that if such action were taken, it should not done without the knowledge of the leadership of the nerican Lutheran Church, especially in view of the nding merger. When I communicated with them as the intention of one of their pastors to mail out this lletin, I was informed that this could not be done cause of a rule of many years standing in their urch body which prohibited anyone from circularizing e Church in this manner. Any church body has the ght to make its own rules and I respected that right. e have no right to conclude that our brethren in the LC would favor any restrictions on freedom of dis- ssion in the new Church. We doubt that very much. We raise the question at this point, however, "Does t the above statement from the Articles of Union on the matter of procedure in the World Council leave the initiative of the discussion of this issue with the Church Council?" Does it not hinder individuals, congregations, conferences, or districts from initiating discussion? If this is the case, and if such individuals or groups are thereby prohibited from expressing their honest convictions in any way ordinarily deemed upright and honorable, would it not become a serious infringement on rights of discussion in the new Church?

Is it not true that this same principle of restriction on discussion could be placed upon other issues which might arise in the future? I was far from alone in speaking and in voting against this clause in the Articles of Union in the Joint Union Committee. Is it not true that the peace and harmony of the Church are best served where there are no restrictions of this kind on a frank and open discussion of any issue, and that if the church papers cannot give available space for such a discussion, individuals should be permitted to choose their own means of bringing their viewpoint before the pastors and congregations of the Church without being subject to correction? Without that there will not be freedom of speech in the new Church, in the most sacred area of that freedom, the freedom to witness to the truth of God's Word in any question of faith and life, of church policy and polity.

I realize that some may not approve of what I have written here. They will feel that now is not the time to raise any objections at all to any part of the union documents that are before us. They are convinced that our main concern now is to unite and to take up any points with which we are not in agreement after the union has been completed. But surely the far more honorable course in the eyes of God and man is to prayerfully and carefully scrutinize the union agreements now. If we fail to follow such a course, we may easily find ourselves later on bitterly regretting that we have not expressed ourselves at the proper time. It is for this reason we are using precious time and money for special district meetings.

Having prayed and sought God's will, we owe it to our God before whom we shall one day give account to speak what we feel is His will, without fear of men, without respect of persons. The soul trembles, no doubt needlessly, under such a compulsion. Whatever our convictions concerning the World Council of Churches, we can agree that our membership or non-membership therein will be of great significance to the future mission and witness of the new Church. You may agree or disagree with me as I go on to give reasons for my opposition to membership, but in any event, we can discuss the truth in a spirit of faith in Christ and of mutual brotherly love. With you I also bow my head and pray, "God, show us Thy will in this matter, in Jesus' name."

Within the E.L.C

PERSONS

The Rev. C. Kenneth Peisker, Richland, Wash., has accepted a call from the Zion Society for Israel to do deputation work in parishes.

The Rev. Joseph A. Luthro, formerly pastor of Trinity Church, Silverton, Oregon, began work late in February as pastor of Petersburg Church, Petersburg, Alaska. Before leaving the Oregon parish the Luthros were given a farewell reception, at which a monetary gift was presented them.

The Rev. Oscar Rem, Humboldt, Iowa, has accepted a call to the Jefferson Prairie parish, Clinton, Wis., and will begin his work there May 1.

The Rev. Raymond A. Olson, Ellison Bay, Wis., will move to the Calvary parish in Chicago early in June.

Dr. C. S. Thorpe is at present serving as interim pastor of Main Street Lutheran Church (UELC), Hutchinson, Minn. He is maintaining his Minneapolis address.

The Rev. E. W. Haygeman, Fairview, S. Dak., will by June 1 begin an assistant pastorate in Our Saviour's parish, Sioux Falls, S. Dak.

The Rev. Elmer Laursen, chaplain at Fairview Hospital, Minneapolis, was guest speaker at a meeting of the Mc Donough County Ministers' Association, Macomb, Ill., on Feb. 24. The same day he addressed a joint meeting of the ministerial assocation and the Mc Donough County Medical Association. Later in the spring he will conduct similar seminars in Grand Forks, N. Dak., and Moorhead, Minn.

H. F. Webber, during the past five years director of social service for the Lutheran Welfare Society of Pierce County, Washington, has resigned this position to become a member of the staff of Parkland Children's Home, Everett, Wash.

The Rev. Jacob B. Stolee, Torquay, Sask., and **the Rev. Allan Severson,** Birch Hills, Sask., have accepted calls to the Canadian Lutheran Bible Institute, Outlook, Sask., as president of the school and as dean of the Bible department, respectively.

The Rev. T. J. Severtson, Renwick, Iowa, will retire on July 31, and will move to Eagle Grove, Iowa. He was pastor of the Eagle Grove and Lake congregations from 1917 to 1949, when they became separate parishes. He was called back by the Lake congregation and has served it since 1949.

The Rev. Harold G. Frostad, Macrorie, Sask., has accepted a call to Valhalla Centre, Alberta.

The Rev. S. F. Veldey has resigned as pastor of Camrose Church, Camrose, Alberta.

DISTRICTS

Southern Minnesota

Madison, Minn. Among recent gifts to the Lutheran Old People's Home is an R.C.A. television set, which is greatly enjoyed by residents of the Home.

Chokio, Minn. A local banker has given Our Savior's Church a very choice site for the erection of a new church building and an education unit. It is hoped that building operations may begin in about a year. This congregation, which is the result of a union last fall of an ELC and an ALC congregation, now has more than 600 members and is served by the Rev. C. A. Dirksen.

Pacific

Tacoma, Wash. St. Mark's Church, parish of the Rev. J. L. Moilien, w host Feb. 28 to the annual meeting the Lutheran Welfare Society of Pie County, which is the authorized ag for handling the Lutheran Refug Service in the State of Washingt Among business transacted were cisions to sell the Society's Taco building and to reorganize the Boa for more adequate management of three Puyallup institutions: the Hor for the Aged, the Hospital for Chro Illnesses, and the Good Samaritan H pitals.

ATTENTION ALL PASTORS

THE PASTORAL CARE INSTITUTE will be held at Luther Theological Seminary, June 14-19. Dr. Herbert Lindemann, author of "Dead or Alive," will be one of the featured lecturers. Plan now to attend.

For applications and information, write to:

Pastoral Care Institute
Luther Theological Seminary
Como at Luther Place
St. Paul 8, Minn.

LENTEN DISPLAY AT MILWAUKEE CHURCH

HONOR THY FATHER AND THY MOTHER
THOU SHALT NOT KILL
THOU SHALT NOT COMMIT ADULTERY
THOU SHALT NOT STEAL
THOU SHALT NOT BEAR FALSE WITNESS
REMEMBER THE SABBATH DAY TO KEEP IT HOLY
IF YE LOVE ME
KEEP MY COMMANDMENTS

The accompanying picture shows the Lenten display constructed on the front lawn o Ascension Church, Milwaukee, Wis. The lettering presents the Law, the cross represen the Gospel. The display was sketched by Mrs. Del Lynn, after which a working model we made by Erv Kassulke. The actual construction was made by members of the Brotherhood under the supervision of Norman Raasch, Carl Anderson, Carl Mueller, and Norma Spears. A red asterisk is placed by the commandment being preached on each wee during Lent by the pastor of the church, the Rev. Hoover T. Grimsby.

FOREIGN STUDENTS AT SEMINARY

Foreign students at Luther Theological Seminary, St. Paul, Minn., participate in a seminar on "American Culture and Life" led by Dr. Andrew S. Burgess of the Seminary. Shown here, from left: Samih Ismir, Jerusalem (Old City); Jetro Sinaga, Sidikalong, Sumatra, Indonesia; the Rev. James Hu, Hongkong; the Rev. Ernst Hochstrasser, Bogota, Colombia; Martin Tete, Saledga, Simdega, Ranchi, India; Dr. Burgess; Julio C. Orozco, Medellin, Colombia; the Rev. Paul Hu, Hongkong; and Nirmal Minz, Ranchi, Bihar India. The seminar, of one semester duration, consisted of discussions on U. S. labor movements, American history and sociological background, immigration and religious life, Lutheran unity movements, religious bodies of the U. S., political parties, and youth movements of U. S. Lutheran church groups.

ada

dmonton, Alberta. The Rev. T. W. dal, ELC evangelist, will conduct eries of special meetings early in il in Central Church, parish of the . Gordon Hope. Calvary Church the same city, parish of the Rev. . Lokken, will observe its fifth an- rsary March 20-25. Speakers will District President Dale and Pastors O. Olson and Victor Propp.

ITUARIES

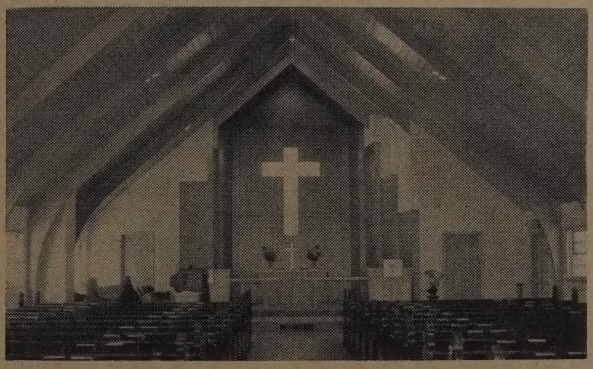
Mrs. W. B. Scarvie

Mrs. Florence Thompson Scarvie, e of the Rev. Walter B. Scarvie, or of St. Olaf Church, Detroit, h., died Feb. 17, at 55 years of age. neral services were held Feb. 21 at Olaf Church, Dr. Martin Anderson, ner president of the Eastern Dis- t, preaching the sermon. She is sur- d by her husband and two sons. took an active part in the work the parish, having been the leader four youth groups.

Mrs. Paul Moen

Mrs. Mabel Jenson Moen, widow of Rev. Paul Moen, who was killed an automobile accident in 1917, died Los Angeles, Calif., Feb. 17, in her d year. Funeral services took place . 21 at Inglewood, Calif. Born t. 25, 1884, at Ellsworth, Wis., she ved in her youth to Virginia, where studied piano, organ, and voice at Richmond, and served as organist in Our Saviours Church at Norge. In 1908 she married the Rev. Paul Moen, who served as pastor at Spring Valley, Minn., 1904-12, and at Canby, Minn., 1912-17. In 1943 she moved to Los Angeles and became a member of Holy Trinity Church. Both at Canby and in Los Angeles she served as church organist. She is survived by two sons and three granddaughters, also by her aged mother, three brothers, and two sisters.

NEW CHURCH DEDICATED IN CENTRAL MINNESOTA TOWN



er having worshiped for six years in a basement church, St. John's Church, Howard e, Minn., has finished the superstructure of the edifice. Seating at overflow services persons, this building costs less than $15,000, owing to much donated labor by mbers. It was dedicated Jan. 29 by Dr. J. A. Aasgaard. The dedication sermon was ached by Dr. E. C. Reinertson, president of the Southern Minnesota District. Music was nished by the local choir and the Vinje choir of Willmar, Minn., directed by the Rev. han Thorson. Guest preacher at the evening service was the Rev. Karl Brevik, Kerkhoven. stor of the Howard Lake parish is the Rev. Arnold J. Melom.

ANNOUNCEMENTS

Wanted: Six used pews, 8 ft. long, golden oak finish. Contact Mr. Olaf Bollingberg, Bremen, N. Dak.

Sacramento Valley Circuit WMF will meet April 10 at Bethlehem Church, Auburn, Calif.

Madison Circuit WMF will meet April 19 at Belleview Church near Howard, S. Dak. Speakers: the Rev. J. M. Mason and Mrs. A. L. Abrahamson.

Paul Christiansen Choral School will conduct the following course periods during the coming summer: June 17-22 at Kansas State Teachers College, Emporia, Kansas; June 24-30, Denver University, Denver, Colo.; July 22-Aug. 1, State Teachers College, Bemidji, Minn.; Aug. 5-15, Thiel College, Greenville, Pa. For information write Kurt J. Wycisk, Concordia College, Moorhead, Minn.

Wanted: 20 used 10 ft. pews (may accept 12 ft. pews), in good condition. Contact the Rev. Wallace H. Aos, Spring Grove, Wis. (tel. 48).

Please Note: Advertisements and announcements inserted in this column free of charge, but will appear **once only.**

CHANGES OF ADDRESS FOR ELC PASTORS

Robert L. Daehlin, Lackland AFB, San Antonio, Tex., 2-25-56

M. S. Knudson, Box 814, Mission City, B.C., Canada, 2-20-56

Morris N. Peterson, Osawatomie, Kansas, 3-1-56

FIRST REPORT ON THE SEMINARY FUND

(Continued from February 28 issue)

ROCKY MOUNTAIN DISTRICT $27,913.10

Billings Circuit 4,400.00
- American, Billings
- American, Harlowtown
- Grace, Harlowtown
- Trinity, Harlowtown

Glasgow Circuit ..... $ 1,102.50
- First American, Hardin
- Trinity, Cody
- Hope, Powell
- Hope, Bozeman
- First Eng., Red Lodge
- Dodson, Malta
- Loring, Malta
- Malta, Malta

Glendive Circuit ..... $ 2,985.00
- First, Savage
- American, Baker
- Zion, Glendive
- Bethel Ev., Fairview
- Zion Ev., Fairview

Great Falls Circuit ..... $ 4,659.15
- St. Luke's Am., Shelby
- Valier, Shelby
- Golden West, Conrad
- Pondera Valley, Conrad
- Luth. Ch. of Sunburst, Sunburst
- Faith, Great Falls
- St. Paul's, Cut Bank
- First American, Fairfield
- St. Paul, Fairfield

Havre Circuit ..... $ 2,556.00
- Goldstone, Hingham
- Hingham, Hingham
- Kremlin, Hingham
- Our Savior's, Hingham
- Devon, Galata
- Galata, Galata
- Trinity, Galata
- American, Chinook
- American, Harlem

Inter Mountain Circuit ... $ 3,471.00
- Bethlehem, Kalispell
- American, Whitefish
- Stillwater, Kalispell
- First, Dillon

Plentywood Circuit ..... $ 3,891.25
- First, Peerless
- Scobey, Scobey
- Pleasant Prairie, Flaxville
- Zion, Flaxville
- American, Flaxville
- First, Froid
- Froid, Froid
- First, Westby
- Our Saviour's, Westby
- Zion, Westby
- First Eng., Culbertson
- St. Peter's Ev., Culbertson
- Trinity, Culbertson

Spokane Circuit ..... $ 4,848.20
- Bethany, Potlatch
- Grace, Potlatch
- Zion, Potlatch
- St. Paul's, St. Maries
- Selbu, Lacrosse
- Genesee, Moscow
- Our Savior's, Moscow
- Christ, Opportunity
- Trinity, Coeur d' Alene
- St. John's, Nezperce
- Faith, Nezperce
- Our Savior's, Clarkston
- First, Libby

PACIFIC DISTRICT $35,387.45

Alaska Circuit 500.00
- First, Ketchikan

Columbia Circuit ..... $ 6,700.00
- Central, Portland
- Milwaukie, Milwaukie
- Emmanuel, Longview
- Our Savior's, Oswego
- Bethlehem, Portland

Eastern Oregon Circuit ... $ 1,120.00
- Hope, Hines
- Klamath, Klamath Falls

Mid-Columbia Circuit .... $ 150.00
- Terrace Heights, Yakima

North Puget Sound Circuit ..... $ 5,571.45
- Oak Harbor, Oak Harbor
- Bethlehem, Marysville
- Trinity, Alderwood Manor, Lynwood
- Edison Ev., Bow
- Anacortes, Anacortes
- Central, Everett
- Our Savior's, Arlington
- Freeborn Ev., East Stanwood
- Our Saviour's, Bellingham
- Zion, Ferndale

Olympic Circuit ..... $ 875.00
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- Emmanuel, Bremerton
- Silverdale, Silverdale

Seattle Circuit ..... $ 9,280.00
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- Hope, Seattle
- First, Bothell
- Maple Leaf, Seattle
- Bethel, Seattle
- Denny Park, Seattle

Tacoma Circuit ..... $ 6,425.00
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- Mt. View, Puyallup
- Emmanuel, Tacoma
- Messiah, Tacoma
- St. Mark's by the Narrows, Tacoma
- Bethlehem, Tacoma
- Central, Tacoma
- Hope, Tacoma

Willamette Circuit ..... $ 4,766.00
- Central, Eugene
- Faith, Albany
- Our Saviour's, Lebanon
- Grace, Salem
- Trinity, Silverton
- Springfield, Springfield
- Zoar, Canby

CALIFORNIA DISTRICT $22,675.00

Golden Gate Circuit 6,930.00
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- Grace, Palo Alto
- Central, Oakland
- Faith, Los Gatos
- Trinity, San Francisco
- Our Saviour's, Patterson
- Menlo Park, Palo Alto
- Our Saviour's, Lafayette
- Fortuna, Fortuna
- Calvary, San Bruno

Los Angeles Circuit $14,395.00
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- Highland, San Bernardino
- Our Savior's, Long Beach
- Trinity, Ventura
- Resurrection, Redondo Beach
- Mt. Olive, Santa Monica
- Bethel, Long Beach
- Hill Ave. Grace, Pasadena
- Central, Van Nuys
- Our Redeemer, Oxnard
- Emmanuel, N. Hollywood

Sacramento Valley Circuit $ 250
- Paradise, Paradise

Southland Circuit ..... $ 1,100
- Lemongrove, Lemongrove
- St. Mark's, Chula Vista
- Clairemont Ev., San Diego
- Our Savior, San Clemente

Parish Conservation Serv

(Formerly The Placement Service)

The Parish Conservation Service of ELC serves many people each year. R the listings below. They may be of valu you or someone that you know. The m of the propositions advertised have not b investigated and the Parish Conserva Service assumes no responsibility in matter. Send your ads and communicat to: The Parish Conservation Service of ELC, 422 South Fifth Street, Minneap 15, Minnesota. (Refer to ad number w inquiring.)

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50 or 320 acre grain and dairy farm, rn Polk Co., Minn. Fair set of farm dings, REA, drilled well, near good trad- center and 2 Lutheran churches. Farm in state of fertility. Spring or fall possession. 456-3A

ood 160 acre farm in Grant Co., S. Dak., mi. to school, on county highway. REA, hone. Fine Lutheran neighborhood. 456-4A

00 acre farm, with good set of buildings, grove, REA, close to school. Roberts Co., Dak. 456-5A

0 acres, all modern, 2 bedroom farm e, only 1½ mi. from St. Croix Falls, . Good outbuildings. Conveniently located, onably priced. Elec., nice small orchard. 456-6A

early level, heavy soil, 40 acre farm. ut 28 acres in field. Good all modern e, double garage, other buildings. Only ni. from high school and bank town. tern Wisconsin. 456-7A

roductive 13 acres, adjoining county seat n. All modern 7 room house. Poultry e 16x60, 2 car garage and workshop 72. 50 ft. frontage on beautiful lake. A dy lakeshore retirement home. Western consin. 456-8A

60 acres of cut over land in southern shburn Co., Wis. 50 acres tillable, balance ure and some timber. Barn for 20 cows, k house and equipment, all buildings elec- ed. Water in house, hot and cold, also in n. Near Lutheran church and school. Good d. Reasonable terms. 456-9A

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Beautiful, all modern, 6 room house on l, landscaped 2 acres. On state highway, tern Wis., ½ mi. to town. Garage and kshop, fine big hardwood and white pine de trees. Convenient to four good lakes. 456-10B

room house, insulated, wired, and with er pressure system. 1 acre of land. Close school, church and store in Lutheran com- nity. Wisconsin. 456-11B

Story and a half home, only 4 yrs. old, h garage, lot 60x110. Oak woodwork, h cabinets, hardwood floors in bedrooms, peted living room. 1 block from Lutheran urch and school. Immediate possession. hitehall, Wisconsin. 456-12B

sinesses

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Small tourist and trailer court, northwest- Wyoming. Cabins, campground, trailer k on 5 acres of land on river. Good fish- year 'round. Cash or terms. 456-14C

POSITIONS WANTED

Single man, 20, desires permanent dairy m work. Life-long experience. Good ref- nces. 456-15E

Experienced farmer, 32, married, 4 chil- en, wants year 'round work on farm in stern Montana. Experienced with livestock d machinery. Prefers separate house, close school. Can furnish good references. Full rticulars in first letter. 456-16E

Man with 10 yrs.' vocational agriculture aching with adult farmers in La Crosse, arathon, and Lincoln counties in Wisconsin, interested in fieldman's work for those no are contacting farmers in their business. 456-17E

Lutheran couple, husband starting Luther minary, desire janitorial position in ex- ange for apartment. 456-18E

HELP WANTED

Head cook wanted by Lutheran home for aged in northwestern N. Dak. Position avail- able April 1. Supervise staff of five, cook for about 50. Prefer middle-aged woman with similar experience. New home, well-equipped kitchen. 456-19F

Housekeeper wanted in motherless home, Anoka, Minn. No objections to a child. 456-20F

Reliable girl or woman, age 18 and up, wanted to help with general housework and children on all modern farm in N. Dak. Must be able to go ahead with housework and children if necessary. Begin April 1 and continue through summer months. 456-21F

Woman wanted for light housework on farm, and to be companion to old but able woman. Mother and son in family. Lutheran preferred. 456-22F

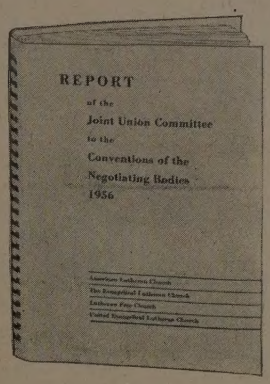
Christian woman, preferably with some nursing training, wanted as matron for large home for aged in South Dakota. 456-23F

Registered nurse wanted for small licensed hospital in northeastern Montana. ELC Lu- theran community. 456-24F

Couple or family wanted to work on farm northeast of Coronach, Sask., Canada. ELC church in town. Separate bldgs., school bus service, good wages, also share in increase of cattle, if satisfactory. Owner has two farms. 456-25G

Man wanted on farm for spring through fall work. Must know something about mod- ern machinery. No drinker. Good monthly wages, room and board. Northeastern Mon- tana. 456-26G

Union Report Available



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This report outlines the Constitution, Bylaws, Articles of Union, United Testimony on Faith and Life, and Convention Resolutions of the church bodies considering union at church conventions this summer.

The structure of the proposed new church body is included. The proposed union will affect **you** and **your congregation.** Here is your opportunity to secure the most complete information possible!

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United Testimony on Faith and Life

This 24-page booklet has vital reading for every member of The Evangelical Lutheran Church. It is the complete Report of the Joint Union Committee to the Five Churches of the American Lutheran Conference on agreement in doctrinal matters. Here is the statement on what these Lutheran church bodies believe and teach. (This report was authorized for publication by The Evangelical Lutheran Church convention of 1952, and published under the auspices of The ELC Church Council.)

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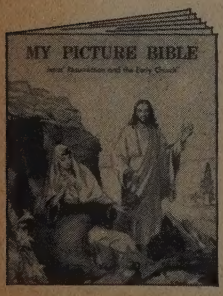

for adults

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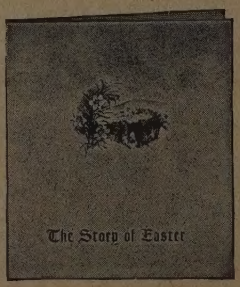

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